

FREEDOM

A JOURNAL OF REALISTIC IDEALISM.

*Who dares assert the I
May calmly wait
While hurrying fate.
Meets his demands with sure supply.*—HELEN WILMANS.

*I am owner of the sphere,
Of the seven stars and the solar year,
Of Caesar's hand and Plato's brain,
Of Lord Christ's heart and Shakspeare's strain.*—EMERSON.

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THOUGHT TRANSMISSION AND DISTANT HEALING.

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V.

MOLECULAR, BIOLOGIC AND MENTAL FORCES.

We have seen enough in the preceding numbers to satisfy us that thought-force and its method of covering distances cannot be compared with "the other natural forces" generally or as a totality, as Mr. Del Mar thought it should; for *no two* of those "forces" behave wholly alike, or show analogous natures except partially in single points or aspects.

Ordinary mechanical force (momentum) goes in a straight line in a single direction, when undeflected by an interfering force or material resistance; and it must be "carried" by a movement of a certain portion or body of matter, traveling in its entire bulk on the line of direction of the force.

Sound-force (a special variety of the former) goes outward from a centre in all directions in a sphere-shaped area; being transmitted by oscillations or vibrations of the atmospheric particles, forming alternate cortically-shaped layers or waves of density and tensity.

Light and heat proceed spherically outward from a centre, just as sound does (although with differences from each other in their behavior, otherwise, as before explained); but *what* the substance is that carries their supposedly undulating form of movement, is unknown.

Electricity (popularly supposed, although very erroneously so, to be closely analogous to light and heat in its behavior) has so many forms and manners of manifestation—as before briefly sketched—that it is "a world for study" in itself, and that it cannot be likened, except in some certain parts of its record, to any of the other moving agents in nature. Some of its manifestations of power and movement occur only through the instrumentality of substantial "conductors" in which it is forced to reside or travel; some others are as yet mysterious regarding the possible medium or instrument of transmission; even the hypothetical "ether," which is said to carry the light and heat vibrations, not sufficient to explain all the electric phenomena.

Among the unexplained methods of electric action are those of simple attraction and repulsion, in which former, at least, it resembles gravitation; and in both of which it acts like magnetism (and perhaps also like gravitation).

Among the electric phenomena *not analogous* in their movement methods to either mechanical momentum or light or gravitation—and *but partly analogous* alone to magnetism (so far as known)—are tension and induction and spark discharge and galvanic

current; all of which depend on the character of *bipolarity* known to be peculiar, so far, only to electricity and magnetism.

Besides all these forms of action, electricity has close relation to, and is readily "convertible" into, *chemical affinity* (a familiar example of which occurs in electroplating of metals); and chemical affinity is (as the galvanic cell or battery shows) just as easily reconvertible into electricity. (By-the-way, chemical affinity has just the same close relation to, and mutual convertibility into and from, *heat*, but not quite equally so toward light; thus establishing another point of differentiation between these so closely similar forces. Colored light, and "actinic" light, which is invisible to the human eye, have strong chemical effects; but the reconversion of chemical activity into colored and actinic light—similarly as it takes place into heat—has not yet been shown.)

"Chemical affinity"—just here mentioned—introduces us to a class of natural forces not all as yet considered in these present papers; "the molecular forces."

The *molecular* forces probably have least analogy of any to the problem of thought-transmission; although they may have "lots" to do with thought-creation. The molecular forces are not known to act "through space" between separate bodies of matter; but only *in the interior* of substances or bodies. The usual explanation of them by the modern materialistic philosophers is, that they consist in (or at least are "carried" by) infinitesimally small vibrations or oscillations of the smallest particles of substance (the so-called "molecules") in the intersubstantial "intramolecular" space. This explanation is all hypothesis, as yet; for no human eye has yet beheld a molecule, or a molecular space, or a molecular vibration, whether directly or through recording instruments. No one knows whether matter is infinitely divisible into ever smaller portions, or whether there are indivisible particles of substance called atoms and aggregations of atoms only, chemically not mechanically, separable called molecules. But the atoms and molecules are convenient fictions or imaginations, at least (if not truths), which in the present state of knowledge seem to be necessary to make intelligible the *modus operandi* of the forces acting always *within* substances, and not always beyond them.

Of these so-called "molecular forces," we know, for instance, cohesion or "molecular attraction;" porosity or "molecular repulsion;" capillary attraction, which causes a sponge to suck up water beyond its level in the dish; crystallizing force and elasticity; these are of so-called "mechanical" nature. Then, "heat conduct-

ivity" (which, for instance, causes a pound of water to remain cold longer over a fire and to remain hot longer in an ice-box, than a pound of iron would); "heat capacity" (which causes a pound of red-hot granite to melt more ice, or vaporize more water, than a pound of red-hot iron does); "specific heat" (too complicated to explain here, but related to chemical processes); "reflective power" toward light (which makes gold shine); "refractive power" toward light (which makes the rose red, the grass green, and the mother-of-pearl and the diamond rainbow-sparkling); etc., all of which are known as "physical molecular forces" proper; and which are again inter-related and interconvertible with the previously named group of "mechanical" molecular forces, so that, for instance, heat decreases cohesion but increases elasticity in substances, and the like. Then, yet, there are the highly complicated forces of chemical affinity (as above mentioned) with their hardly enumerable many-sided relations to light, heat, electricity and mechanical momentum, and to the mechanical as well as to the physical "molecular" phenomena. And (last but greatest!) probably and chiefly to the "*biologic forces*," which are also "molecular" in their scope of action); to wit, the agents of cell growth—vegetation, and animal life-processes, including very likely *thought* itself.

But, as before said, all these exceedingly wonderful and largely as yet mysterious "molecular forces"—and even the still more mysterious biologic forces proper—can yield us but very little light on the problem of this present discourse: Thought Transmission, or Telepathy (or absent healing!)

So far as the analogy with other forces of nature, invoked by Mr. Del Mar, can instruct us, thought—or mental force—seems to travel most analogously to either the electric discharge or the electric current, for the reason that it appears to go *straight between two polar points*: the positively or productively charged or disposed thinker or healer, and the negatively or receptively charged or disposed listener or patient. But, as we know neither of a "resistant medium" like the non-conducting atmosphere, nor of a physical (imperfect) "conductor" like the telegraph wire, in the case of *thought*—we can venture no sort of guess as to whether its transmission is in any wise subject to restraints, obstacles and delays analogous to those which affect the electric discharge and current respectively. We have, on the other hand, no more knowledge whether *any substantial instrument* or medium is used in transmitting mental force, than we do know of such in the case of gravitative, magnetic, or electric *attraction* or *repulsion*, or in that of electric *induction* (which, perhaps, is of all the so-called "physical" phenomena the one most closely giving a picture of the *actual effect* of Thought Transmission!)

POSTSCRIPT—The above is as far as I venture to bore the readers of FREEDOM with scientific details—about the forces of nature. Much more could be shown as to the exact demonstration of the statements here only broadly outlined. But it would probably not bring us nearer to understanding the nature and action of the *mental forces*, which have to be observed and studied in their action *by themselves*. All I cared to demonstrate here was, that we cannot define or ascertain their manner of origin and movement by mere "analogy with other natural forces," as D. M. proposed they might.

If I may be allowed to add any conjecture of my own, I should say, in regard to loss of power in thought transmission (which question gave rise to the present discussion) that it is probably slight, if any. I base this opinion on the obvious fact that the transmission takes place in a *direct line* from a positive pole (the thinker) to a negative pole (the listener) being thus most nearly analogous, among the known physical phenomena, to "electric conduction" through a wire (*not* through rarefied atmosphere as in Marconi's wireless telegraphy;) for the *previous acquaintance or understanding* or contract between thinker and listener—healer and patient—supplements the analogon of the *direct wire connection!*

The electric current, in the mode of transmission by wire suffered a measurable loss through a resistance that may be compared to the *friction* retarding a water current in a pipe, but not through attenuation by spreading out into space generally, as in the case of sound, light, and heat. It may also lose through leakage that is, imperfect isolation of the conducting substance. Also through the retardation caused by "induction," which in ocean cables is considerable.

But, as before stated, as we have no evidence that even the physical forces of attraction and repulsion (such as gravitation, magnetism, etc.,) require a substantial medium through whose vibration they are transmitted to distance (as light and heat do require such) we are so far at full liberty to assume that "thought movement" goes independent of any material medium or conductor, right through space and through matter, without hindrance or retardation or friction or leakage; its conductor or wire being merely the *mental bond* of understanding or expectation which mutually joins the sender and receiver, as before stated.

If not so, this will be later on ascertained by measurement, as soon as we can find a method therefor. But it will not be ascertainable, with any degree of probability even, by mere comparison with "physical forces," because these are too inconsistent amongst themselves to offer any general standard for force transmission. As they widely differ from one another, so we have the right to assume that "mental forces" differ still more widely from them, and follow laws peculiar to themselves. Thus, by failing to find any exact analogy between mental and physical forces, we have at least—as promised in No. "41" of these writings—gained the negative benefit of seeing where not to search for light hereon.

If an analogy to mechanical or physical friction, resistance, and loss of power is to be applied at all to the category of mental movements, it will be found—I dare predict—not in the unwillingness or stubbornness of *material media*, for there are very likely none such concerned in thought transmission; but the obstacles, resistances, etc., will be found to consist in the unsympathetic and disharmonious thought-atmospheres or auras of third parties, surrounding the persons concerned in the act of transmission. These resistant auras, however, can interpose their friction at the shortest physical distances of transmission as well as at the longest! I therefore believe that material or physical distance or space has nothing whatever to do with the stated problem; but inimical or disbelieving or discordant thought-conditions and personal surroundings have *everything* to do with it.

[The End.]

AT LAST.

At last we have received the charter for the college and are a legally constituted body. As we explained in FREEDOM several weeks ago we were delayed by the accidental leaving out of the notice of intention to incorporate required by the law, which necessitates four successive publications. Unintentionally and by pure accident the notice was left out the fourth week which necessitated the beginning over again and running the notice four successive additional weeks, causing a delay of a full month. Then, the Judge was away and another delay of ten days succeeded, but at last every obstacle has been overcome. The college is duly and legally incorporated under the laws of the State as an incorporation not for profit. We publish both the notice and the certificate of the Judge legally authorized to grant the charter:

NOTICE

Is hereby given that Helen Wilmans Post, Charles C. Post, Arthur F. Sheldon, Clement Eldridge and Charles F. Burgman intend to apply on the first day of April, 1900, or as soon thereafter as they can be heard, to the Honorable Minor S. Jones, Judge of the Seventh Judicial Circuit of the State of Florida, in and for Volusia County, for the incorporation of the "Scientific, Philosophic and Ethical School of Research," as a corporation not for profit.

Its character and objects are expressed in the title and embrace higher research and higher education. Meanwhile the proposed charter is on file in the Circuit Court Clerk's office of DeLand.

Signed,

HELEN W. POST,
CHARLES C. POST,
CLEMENT ELDRIDGE,
ARTHUR F. SHELDON,
CHAS. F. BURGMAN.

State of Florida,
Volusia Co.

SEA BREEZE, FLA.,
April 3, 1900.

I hereby certify that the above notice of intention to incorporate has appeared in four consecutive issues of FREEDOM, a weekly paper of general circulation in the said county during the month of March.

E. F. BRITTON,
Superintendent.

Sworn and subscribed to before me this 3rd of April, 1900, at Sea Breeze, Fla.

L. A. MORRISON,
Notary Public.

In the Circuit Court of the Seventh Judicial Circuit of the State of Florida in and for Volusia County; in the matter of the application for the incorporation of the "Scientific, Philosophic and Ethical School of Research:"

It appearing from a careful inspection of the papers filed herein, that the Articles of the Proposed Incorporation of the "Scientific, Philosophic and Ethical School of Research," have been duly filed with the Circuit Clerk of said County for the time required by law, and that contemporaneously notice of this application has been duly published, and no objection to such incorporation appearing, it is ordered that the said articles stand approved.

MINOR S. JONES,
Judge.

Done 16th April, 1900.

Deeds will at once be made by Mr. and Mrs. C. C. Post to the Regents who will hold the property in trust for the College, and as soon as this is done, deeds from them to individual purchasers of lots, of which there are already five who have paid, and several others who are ready to pay as soon as deeds can be legally made.

We regret the delay, but it has been unavoidable or the result of accidents.

Everything relating to the College, aside from these little delays, is wholly satisfactory and most encouraging. We do not at all doubt the receipt of sufficient funds by the sale of lots and by donations to enable us to begin building this fall, and certainly there will be a preparatory school for younger students and a lecture course for all the coming winter. Whether we are able to enter upon a full college course of instruction in all branches is yet problematical, and must depend upon how generous are the responses of those interested in the way of contributions and upon the sale of lots. The success of the enterprise is already assured. It is now only a question of how many months it will take to get things into full and complete operation. C. C. P.

COLLEGE FUND.

Amount previously reported.....	\$1,796.00
C. B. Atzen, Thor, Iowa, donation.....	10.00
Mary R. Mead, Washington, D. C., donation..	1.00
Mary R. Mead, Washington, D. C., map.....	1.00
Mrs. J. Schwalbach, Grangeville, Idaho., map	1.00
Mr. James McIntire, Chicago, donation.....	25.00
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Total to date.....	\$1,834.00

THE CONQUEST OF POVERTY.

[Thirty-sixth edition, cloth.]

We have created a demand for a more substantial edition of "The Conquest of Poverty," and have responded to the call by bringing the book out in good cloth binding, so "that it may be better preserved, and find its proper place as a standard work in every home and library;"

"The Conquest of Poverty" revised, enlarged and illustrated, is now ready. It is handsomely bound in cloth and the price is one dollar, post paid. The first edition of the cloth-bound book will bear on its title page the announcement, "Thirty-sixth edition." What will the readers of FREEDOM think of this? Will they not take courage and increase their energies, in pushing the sale of a book that has carried so much happiness into the homes of poverty?

The price is double that of the paper-bound book, but it is much cheaper in the end, for it will last for a generation, while the paper-covered book is soon soiled and finds its place in the waste-paper basket.

We have in this book something profitable for the agent, for there is no book more popular than "a dollar book." Taking into consideration the large sale of this book in its cheaper form, and the reputation already gained, it will be a harvest for the agent who will devote his time to selling the cloth-bound "Conquest of Poverty." Many who have bought the paper book will be glad to purchase the cloth, with its handsome cover and illustrations.

We want one competent person in each locality who will agree to faithfully solicit for orders with this new book, and we guarantee that any one with a little experience, such as he has gained with the paper-cover, will find a good paying business.

We will protect agents in territory assigned as long as their orders indicate that they are working it.

Send in at once for terms and territory for the new book. Every agent knows the advantage of selecting his own field of labor.

INTERNATIONAL SCIENTIFIC ASSOCIATION,
Sea Breeze, Florida.

THE WASTE-PAPER BASKET.

It is raining to-night, one of those genial spring showers whose

"Tinkle on the shingle
Finds an echo in the heart;"

the kind of a shower that makes one feel at peace and in harmony with nature and one's fellows; that calls up memories of other days and of old time friends and associates; that gives assurance of luxuriant vegetation and abundance of flowers. We feel as though we were in the country now anyway. The electric lights were shut off last week when the Colonnades closed for the season, and the few remaining guests went to the Clarendon Inn on the beach. Not that we are lonely at all, but just that the absence of the lights that lit up the hotel and threw a glamour over the place from the arc lights outside, leaves us with a feeling of comparative isolation—which at first seems strange, seems as if we had suddenly left the city for the country. I think I rather like it for a change. All winter our streets have been alive with carriages and bicyclists and all manner of vehicles, almost like the streets of a city, and now that the guests are gone, the place seems—not deserted for there are still the regular residents and the ordinary activities of a small, but prosperous community—but peaceful-like and quiet.

I gathered a bouquet of the most beautiful poppies to-day, not the first by any means, but perhaps the most varied and beautiful of the season—long-stemmed and graceful, of the most exquisite shades of pink, with a few of more varied shades of both red and purple. I am very fond of them and they grow so splendidly here. These had had no care whatever, and were self sown from last year's flowers allowed to go to seed. We have quite neglected our flower garden this season because we were building and knew the workmen would quite likely spoil everything with the hauling of material and piling of lumber here and there about the place; but these poppies escaped being trampled on, and came holding up their pretty faces to the sunlight in absolute magnificence of attire. One rose bed, too, is a perfect mass of bloom, and the little phlox drummondii, or smaller variety of phlox is everywhere. There are actually acres of it, and of every hue and shade from pure white to purple. It is not a native, but spreads from the scattering of seed by the winds and by the throwing aside of bouquets by the school children, who gather it in masses, and is found on almost every vacant lot, a sea of colors.

At the lecture last night, (this is Monday) the lecturer's desk was gorgeous with roses, and with lilies, and sprays of the bridal wreath. We have had a photograph of the lecture hall taken and Mr. Burgman will exhibit it along with other views through the stereopticon wherever he lectures. And by the way, those of the friends who wish to secure a lecture from Mr. Burgman must make application promptly, as the time before his starting is getting short and he must decide soon just what route he will follow, and what places he will lecture in. The cost of a lecture will not be excessive, and if properly advertised almost any town ought to furnish an audience, which at nominal prices of admission would meet the demands. Mr. Burgman is not trying to accumulate wealth out of these lectures. It is necessary and proper that he should receive expenses, and if possible some little added compensation,

but we are not asking great things. This lecture tour will be largely an experiment. If it produces results that seem to justify, then other lecturers will be put in the field; and then others and still others, until a knowledge of the truths of Mental Science shall have been imparted to all men, and Mental Science Temples shall have become permanent institutions in every city and hamlet. That is what we want to see accomplished, and that is what we expect will be. We want to change the whole current of the world's thought from its present dwelling upon disease and death, to a belief in health and happiness and life. Every one who understands the law knows how important this work is; knows that until we can change this current of unhealthy thought none, not even the strongest of us, is wholly free from its effects—that we must suffer in some degree, at least, from the erroneous beliefs of the great mass of the people—from their thought of disease and poverty and death.

Every Mental Scientist, and that means every one who understands the law, is deeply and personally interested in the work which we are doing, and in the proposed lecture tour of Mr. Burgman. We are sure too, that no one will regret putting forth some effort to secure him for one or more evenings. Our hall is now hardly sufficient to hold the crowds that come to hear him each Sunday night, and we know every one of our readers will wish to see the views of our place and of surrounding scenery which he will exhibit at all his lectures through the finest stereopticon that can be bought. This outfit alone will cost four hundred dollars, but will include one hundred colored views of our Florida scenery. Really, no one who feels an interest in the place, in the college and the work of propaganda ought to miss these lectures if he can help it. Write at once to Mr. Burgman if you think you can raise an audience sufficiently large to justify his coming. He leaves here June first, and dates for lectures must be made soon, if at all.

At last we have our charter for the college. It has been delayed by causes which are explained in other columns of this issue, but it is all right now and Mr. Post is sending out plats showing the location of the grounds with relation to the campus, to such as have ordered them. These plats cost an even dollar. They are made at the expense of the college fund, and will be sold and the money replaced in the college fund for the cost, or will be sent, to be returned after examination or receipt of ten cents to pay postage and wrapping. The workmen are still engaged in clearing the campus and every day brings encouraging letters regarding the college enterprise. I think Mr. Post and myself get a little more interested and enthusiastic regarding it each day that comes and goes. We have wanted so long to found such an institution that now it is under way we feel that it ought to move right up to completion in a day, though of course we know it can not do that. It takes time to do things and really we are not impatient, but on the contrary, feel that everything is proceeding as rapidly as there is any need, and know that all the funds required will come to hand as rapidly as needed.

The rain has ceased, but the smell of grass and flowers and the dampened ground, comes in through the opened windows and I hear still the musical drip of the rain.

H. W.

SOME RATIONAL ASPECTS OF IMMORTALITY.

BY LYMAN M. JONES.

"If a man die shall he live again?"

Our Bible commentators are agreed in assigning to good old Job, the author of the above potent query, an existence in the remote past. That most consistent of all the Old Testament characters has also answered his own question, both affirmatively and negatively, to such extent as to create for us one more of the many paradoxical assumptions of that old Bible creed. Immediately following the all absorbing query of the God-persecuted old patriarch, we read: "Though worms devour this body, yet in my flesh shall I see God." "I shall awake in Thy image and be satisfied." "Man lieth down and riseth not; till the heavens be no more he shall not awake out of his sleep." "In that very day his thoughts perish."

"I go whence I shall not return—to a land of darkness and without order"—etc.

From all of which we may justly conclude that Job, so far from giving us an "infallible revelation" on the subject, knew no more about a future state of existence beyond the pale of death, than we of to-day know.

We of to-day know that the belief in a conscious state of existence beyond the change of death, is almost universal in man, and has been thus universal throughout historic times.

Of all the great religions the world has known, with but one exception (the Buddhistic) a cardinal principle of those religions is, the immortality of the human soul. Of all the great schools of philosophy known, with but comparatively few exceptions, the same doctrine has been inculcated and maintained in them. Materialism alone, the most atheistic hypothesis of the universal All of Nature, asserts that there is naught but matter, force and motion, governed by a blind and inexorable necessity; that the human entity, is but a complex of these factors, and that Mind and Life, being but the effect of the chemical or mechanical inter-combining of the atomic elements, are dissipated by the dissolution of the physical body. As regards, then, the rational sources from which we are to draw our just evidence in proof of a future state of existence, we must direct our research along those later and more demonstrable lines of thought which we now find to be founded in the eternal verities of Nature and her irrefragable laws.

Theological revelation, as one extreme, and which is based upon the supra-natural, we believe may with safety be ignored. Materialism, as the opposite extreme, and which is founded in Natural truth so far as it reaches, yet falls far short of those just conclusions which its postulates logically imply. In fact, if there be any of the so-called mental or spiritual aspects of the human entity which shall go on and on in the eternal lesson of the All That Is, it is certain that such mode of existence is just as real, just as practical, and just as much in accordance with Nature's laws, as it is certain that the natural sun shines, or that we have a physical existence in accord with natural laws. If we exist hereafter as a conscious spiritual unit, that spiritual unit must of necessity be a real and practical Something, a nucleus in the infinite thinking, willing, desiring Soul of the Universe from whence all things are drawn.

That spiritual Something must be subject to law, but in a greatly modified degree; for, being composed of the pure and positive elementary Essence whose atoms are eternally the same under all conditions and combinations, those negative conditions of the cosmic order under which we as physical units suffer pain and want and oppression, are of necessity absent. We know that the primal elementary atom, e. g., of oxygen, and which to-day courses through our bodies in the red corpuscles of the blood, may to-morrow float through the air in the form of gas, and then be assimilated to other plant or animal organisms; yet no conditions of heat, or cold, or other extreme of environment or association can alter or change its identity, ever the same indestructible basic unit of the infinite Sum Total.

It has almost become empirical knowledge to man that each individual unit of our physical world, from the greatest to the least, and of whatever kind, is sooner or later relegated through that universal law of change, which we know as death, back into that universal, all-prevailing, all-permeating Essence-Something from which all individuals are evolved.

No doubt on this fact is founded that profound doctrine of the great Buddhistic religion, called Nirvana; and which assumes that the human Atma or soul is finally merged into the infinite primal Essence, and which is a state of perfect quiescence, equilibrium and rest.

But we believe there is a later and more rational phase of this subject which is now being demonstrated by our thinking world through Mental Science.

Our Mental Science (there is no other science) carries our sensory knowledge backward along the lines of infallible natural analogies to the inception of the human unit, to the point where that unit emerges from the Spirit Essence as a microscopic germ or cell. It carries that knowledge downward and backward in the analysis of substance things, until the division of matter is lost in the microscopic molecule. And here, in each case, our sensory knowledge fails to serve us, has reached the boundary line where spirit is merged into substance.

But God-like reason, reaching onward and outward along the unbroken lines of Nature's infallible analogies, calls out to us her equally infallible inference that the life-cell and molecule are yet further divisible, that each are nuclei drawn from the infinite Spirit Something through affinity, attraction, or desire to so affiliate.

So also, through the same infallible source we learn that, co-existent with the inception of the physical germ, is induced its nucleus soul-germ, a psychic point, a microscopic bundle of reincarnated tendencies, its soul Karma imparted through the supreme desire of its progenitors at the moment of inception. Tracing the incipient individualism onward in the path of its destiny, we learn that it is being continuously built upward and outward toward Nature's ever perfecting standard, by the evolution and addition of life cells to the living organism. But what of the incipient soul-germ whose normal development is equally co-assured with the physical, through the immutable decrees of Nature's laws?

How is it developed, if not through the evolving and addition of thought-cells, or of thought things? "But," asks the unthinking, doubting Peters, "are thoughts then real things?" We believe that this proposition of the

reality and actuality of true subjective thoughts being veritable things, is sustained by the postulates of all later scientific conception and research.

Before ever their materialization as actual mechanisms of wood and steel and brass, the sewing machine sewed—the reaper reaped—the telegraph flashed its message on electric wings—and the locomotive rushed along its iron road-way as veritable thought things.

The North pole and the South pole and the Equator are actual things of thought.

So also are each and all of the thousands of useful and man-exalting discoveries and inventions, very few of which have resulted from the accidental blundering on to truth. And are these potent thought things nagged to the sentient souls of their creators?

Through the demonstrated media of those laws of the eternal conservation of all energies and forces, the hammer-strokes that wrought these exalting mechanisms are still resounding through the aisles of voidless space; and those sentient souls—the aggregation of all subjective thought things, and experiences, and true life-deeds and conduct gathered through this negative stage of existence, are marching on and on in the eternal lesson of the infinite Positive.

Outside of our natural dread of pain and suffering, our fear of death is twofold; first, that death severs our most hallowed associations; second, we dread to lose the conscious realization of our ego identity.

But let us ever bear in mind that consciousness of self, arising from our sensory powers, which are an essential media between the crude negative conditions of life and subjective mind—essential to our initial progress as physical beings, *not* essential to us as spiritual beings; and hence, we need not deplore the dissipation of our ego consciousness through death.

In fact, when we realize the temporary nature of our ego consciousness, we may justly regard it as being but the surface of Mind, and beneath which flows forever the mightier tide. To illustrate this thought, let us note how common and easy it is to lose ourself-consciousness, whenever we lay it aside, as it were, to engage in earnest subject thought. The writer engaged in chronicling his or her thought; the painter and sculptor, each intent in transferring his soul's ideal to the canvas or marble; the warrior chieftain forming his intricate battle plans amid the din of mustering thousands—each and all are unconscious for the time being of the ego self and its environment.

But perhaps the reader may say, "All this does not demonstrate the fact of a conscious existence in a future spiritual state;" and, mayhap, it does not.

But there can be no reasonable doubt that the time is almost here when that momentous truth will be proven and demonstrated—revealed to us along the lines of natural analogy we have here endeavored to set forth—and not as a posthumous ideal born of shallow emotion and feeling. Never before has sentient judgment and experience reached so far within the realm of psychic research as now, nor with such glorious results for the physical, mental, and ethical exaltation of man, woman and child.

If the supremest mental powers of men and women are to-day reaching out into that unfolding realm of the occult, so are there phenomena and manifestations reaching out to us therefrom—manifestations which even the most pessimistic cannot longer ignore nor deny.

The writer, while being a firm believer in a spiritual existence beyond this initiatory stage of existence, has ever been somewhat skeptical as regards some of the phenomenal claims of Spiritualism.

If the freed souls of erstwhile mortals may manifest themselves to us from that spirit realm, it can only be such souls as have, through pure and true physical, mental, and ethical growth, attained to, at least, a natural and normal standard. Not that any soul, of whatever caliber or degree of perfection, shall be totally extinguished or "lost;" but when we lay even our erring human judgment upon the many gradations of human souls, as they are manifested to us through their physical medium, we are driven, perforce, to the conclusion that legions of souls—being neither better nor worse, being neither more nor less upon entering the spiritual than they were upon leaving the physical—such souls must surely require progress before assuming functions of perfection.

With many of these souls, with that of the confirmed thief, and murderer, and inebriate, the civil and ecclesiastical oppressors, as well as the willfully ignorant and unthinking boor, we can hardly withhold the stern judgment of that Biblical decree, "The soul that sinneth it shall die."

But with that sentient soul—that freed sub-stratum of Truth in thought and experience and reincarnated soul tendencies, why shall it not, through the media of its supreme desires, be able to so invest itself with the shechinah of infinite Soul Stuff as to render it tangible to our yearning perception? We may not expect a literal eternal life; for the decrees of the great law of universal change is written across the face of the universal All—there could be no evolution without change.

But we may look forward to rapidly enhancing conditions of life and thought.

The mighty sun of Mind and Reason is far on in his dawning; the dark clouds of ignorance and superstition, so long obscuring the planisphere of our ever maturing perception—hiding from us our lawful heritage in the evolving All That Is—are breaking, scattering. And now—we who may justly claim to stand in van-guard of the incoming hosts of thought, casting our yearning vision far upward over the empyrean Whence and Whither of human destiny, may assimilate deep inhalations of ecstatic promise. Backward over the eternal Whence we behold the mighty on-coming concourse of humanity whose ceaseless trend is onward and upward toward the Elysian fields of the Evolved. Throughout that mighty concourse there is yet much contention, and strife, and doubting, but there is no stopping. Many are falling by the way; and we say in our unreasoning sorrow, as if there were no compensation, these our loved ones be dead. But from far onward along the exalted altitudes of Evolution's goal there comes to us, as with the trumpet voice of the Apocalypse, the assuring mandate of the eternal Logos or Law—Behold and fear not, Oh! man—for in all this, there is no death, no extinction, no void.

'Tis but the mighty, on-rolling, evolving destiny that, with ever accelerated movement, bears man and things to higher life conditions and length of days in the physical—exalts man to that infinite Spiritual toward which all things are trending.

DEAR MRS. WILMANS:—I have been much affected by your oft-repeated complaint of the printer, who is always calling for "more copy," and it is partly through a charitable desire to relieve you in a measure from the oft-repeated demands of this pestiferous fellow, and partly through a desire to express the gratification that I have experienced in the reading of some of your late writing, that I grab my pencil and reel off a little "copy" for you. It is quite likely that you may consign it to the waste-paper basket. That would be all right too, for I'm quite mashed on FREEDOM's receptical for refuse paper. I read it faithfully each week and it would be glory enough if this communication were consigned to its willowy depths.

What I wished particularly to say in this, is that I was very much pleased at the perusal of your editorial article in February 28 number of FREEDOM, "Speculations Concerning Spiritualism." There was original thought in it, and that is a *rara avis*, and I will also add rational thought. I have thought the same thoughts myself often times. If death is not a part of the great plan of evolution, and it is unreasonable to say that it is; in other words, if it is a mere accident as it would seem, the departed spirits must seek reincarnation, either by a rebirth or in some other way. The frequent cases of dual lives in the same persons would seem to indicate that those spirits were doing this very thing, seeking another method than by a rebirth. Trance mediumship would also seem to indicate this, it being a temporary possession of the body of the medium by the soul or spirit of a departed. There is another consideration that would seem to indicate that death was not a part of the great plan. If it were, in order to make the plan complete there should be provided a place for the habitation of these departed spirits, and as yet no such place has been discovered. There is no such place within the solar system, for astronomy is very familiar with every nook and corner of it and its "gates" or "walls," and a suitable place for it has not yet been found. It cannot be located in inter-stellar space, for there is said to be absolute zero in temperature and total darkness.

There is another reason for believing your theory is correct. It is well known that the practice of mediumship is injurious. All mediums agree that it is very exhausting. In coming out of a trance they profess to be all worn out. Vitality all gone. I have never heard any one satisfactorily explain why this was so. Your theory would, I think, do it. For, if the spirits of the departed are in an unnatural condition, hovering about the earth and living upon it, and "seeking manifestation in life," as all things, whether spiritual or material do, would it not follow that upon every occasion they would draw from material life as much as they could? In many cases, if the stories in the Bible about persons being possessed of devils (departed evil spirits) and of modern spiritualism as to obsession being true, would not your theory afford a plausible explanation for it? Such cases being where evil spirits, being impelled by this desire to seek manifestation in life, are struggling to take possession of the body of the one "possessed."

All of the above is upon the hypothesis that spiritualism is true. As to that I stand just where you do. I know there is a force and an intelligence back of it, but whether it is of the spirits of the departed—"ah! there is the rub"—I don't know. But am free to confess that

I think that the better opinion. And if we are to take such things on "authority" instead of absolute knowledge, there is plenty of the very best to sustain that contention. While upon the subject of a place provided for the departed spirit, I intended to say, but forgot it, that the Bible attempts to supply two such places—heaven and hell. But the belief in the existence of the latter place has become obsolete, and, as there is no better authority for believing in the existence of the one than the other, we must find as to both a Scotch verdict—not proven. Yours, etc., GEO. WESTCOTT.

P. S.—For the credit of Mental Science, I trust that the differences of opinion between you and "Charley,"—excuse me, Col. Post—as to the Boer war will lead to no serious domestic troubles, nor divorce court scenes. In that case, I must tell you plainly that I shall espouse the cause of the Colonel, as I think a man has some rights that should be respected, and I'm down on the British any way—so there!

A GOOD WORD.

MY DEAR MRS. WILMANS:—I enclose \$5.00 due you on treatments. I am perfectly well now. My case was almost miraculous, after the doctor said that my right kidney was entirely rotted and that I must have it removed, which I refused to do. Oh! the excruciating pain I suffered continuously for three months; but with almost your first treatment the pain entirely left me, the swelling in my kidney gradually went down and in three weeks I could walk across the floor. (I had not been able to walk or stand on my feet for three months). I will be glad to state my case to any one who will enclose stamp for reply.

Some time ago I sent for your "Conquest of Poverty;" it certainly is a splendid thing; I wish every one might read and understand it. I am very much interested in your Mental Science College, and know it will prove a great success. Yours in all truth,

MARION E. KEMP,
Waverly, Iowa.

DON'T.

Don't what? Don't mix your orders. For anything connected with healing or with the paper FREEDOM, address Helen Wilmans.

The book business belongs to the International Scientific Association and Mrs Wilmans has nothing to do with it. Don't increase our work by sending us mixed orders. We ask this as a special favor.

Please notice address on your wrapper. The figures 19 stand for the year 1900, and notify you if you are in arrears for FREEDOM. If you wish the paper continued please let me hear from you. H. W.

I cannot but think sometimes that if ever Astraea should come back to the earth, Fancy might justly bring in a suit against her sober partner, Reason. In matters of science, especially, the importance of Fancy is sadly underrated. Without her help there would be few discoveries in this world, few inventions. It so happens, however, that while it is really Fancy that makes all the useful and noble discoveries, Reason takes care to get out the patent for them, and so secures to herself the honor and profits.—*Ex.*

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STARVING.

Freedom is the soul's supreme desire; we will never be men and women until we attain it.

"But," you say, "the path to freedom is beset with dangers; safety is only guaranteed in the old beaten paths of thought; thinkers are crucified, some in one way and some in another; in the present day the mode of their crucifixion is starvation."

Let us see how far from being true this is. In the first place I maintain that the race is already starving in the old ruts. I say that starvation is precisely what ails it now as it stands. I have discovered in my study of the problem of life that to live short of one's privileges is slow starvation. The race believes itself limited by the hand of an all powerful God to its present conditions. That these conditions are conditions of starvation it will not take long to show. Look over the entire race; it barely exists; it does not live; and such existence as it drags through is of short duration and very unsatisfactory. If it were not for the principle of hope within it, hope that always points to something better, there is hardly a man or woman on earth who would not be glad to die just to get rid of the small fraction of life they possess. And this hope all through the years, while constantly leading onward, has as yet proved itself to be only an *ignis fatuus*; a delusion that leads still farther into the blackness of night until death ends it.

There is nothing in the old travel-beaten roads of thought and action to sustain life. How do I know? Why I know because I see that there is nothing but death there, and the thousand by-paths that lead to it. Does not death end all in our past ways of living? And do not disease and wretchedness and old age and poverty all lead towards it? Yes and other things than

these lead towards it. What the world calls opulence leads towards it too; and what the world calls religion leads towards it; and last, but not least, what the world calls science does not contradict it; all the efforts of science so far have been exerted in these fields of death, and in the accepted beliefs of its power. Every effort in life since the world began has been made under the shadow and in full expectation of death. Can life do other than starve under such conditions? Surely not. And it is starving; it is pointing towards its own end. That which points towards its own end, is on its way to that end. I can see that every individual of it is making tracks on the downward road to dissolution. In obedience to the hope within it, it has projected an imaginary life beyond the death which it accepts as inevitable; and with this hope it defers thought, tries to silence the voice of aspiring intelligence in others and goes on down to death.

The words "death" and "starvation" are synonymous. Death cannot be any more than starvation; starvation cannot be any more than death. The words "truth" and "life" are also synonymous. The rejection of truth is the rejection of life. The race rejects truth; it will not search for it, and will not accept it when others who have found it give it forth freely.

If life were other than purely mental, then truth—which is simply a knowledge of the principles underlying life—would not possess the saving power. But every manifestation of life is a manifestation of truth either in a negative or positive form; it is a manifestation of a certain amount of ignorance or intelligence; (ignorance being the negative form of intelligence, or negative truth, has its own manifestation the same as intelligence or positive truth;) but the negative forms of truth, such as the race exhibits to-day, are ephemeral and pass rapidly through the transitions of the downward grade—disease and old age—to death. H. W.

ADDRESSED TO LYMAN P. JONES.

Author of "Some Rational Aspects of Immortality."

DEAR FRIEND:—You are a very beautiful writer, and I read every word you write with interest; this last article of yours I have read twice.

I am going to be frank with you. As finely as this article is written I cannot endorse its sentiment. I am becoming more materialistic every day I live, and I believe every person naturally must become so who starts out, bent on the conquest of death. I believe in nothing but *physical* life—life in external manifestation.

And yet it must be taken into account that the substance we call physical—the matter that composes the universe—is a mental substance, and therefore *not* matter in the accepted sense of the word. This fact makes a big distinction between my belief and what is called materialism. My philosophy had better be called mentalism or mindism. Materialism in the past has been the gospel of death. Materialism, with the assumption that matter is mind, is truly the gospel of life. If a man is all mind, and I know he is, because matter is mental substance, then all he need do in order to develop eternally, without going through death is to keep on acquiring new knowledge; new knowledge being new conditions of mind; these new conditions adding

to his stature as a mental creature with each new acquisition.

His mental stature is his physical or external stature. The new knowledge need not add to his size, but it will add to his strength and his power in every conceivable way until he becomes too positive for disease, old age and death to disintegrate him.

You assume that there is soul stuff somewhere that enters into bodily manifestation. I differ with you; I believe that what you call soul or spirit is thought, generated by the brain; it is the last and finest product of matter (or mind) and is a substantial entity having form and the capacity to act. After death it is this thought form, which the brain had generated during the earth life, that passes out and becomes what we call the spirit. It is probably the condensed sum total of all our thoughts, just as our bodies are the sum total of all our material experiences.

The fact that our body is the sum total of all our experiences proves beyond cavil that what the world calls dead matter is living substance, holding in latency—even in its crudest form—the power to think; and it is because of this that the Mental Scientist assumes as a bed-rock statement that *all is mind*. The body, then, is mind; it is of the same substance that the earth is, only it is a more highly evolved and finer form of mind. The thought which the body generates is a still finer form of mind than the body is, and when it passes out of the body, it probably retains the shape of the body, to a degree, at least; and on its own sublimated plane it is the same individual that it was before it lost the body by death. The substance which composes this thought body is too refined for us to see; but we could see it if we possessed instruments sufficiently powerful, because *it is substance* just as our bodies are.

I am trying to show that this spirit, or soul, or thought person is not an immaterial thing, nor is it a different thing from the body. In other words, I am trying to show that there is not a soul substance that differs from the material substance, out of whose combination the "twofold" man is made.

Man is not two-fold. He is a unit; he represents the universe, and the universe is not a diverse; the universe is one; it is not double; and man has created himself out of it and must of necessity be like it. Therefore, man is one; he is not double; and the only soul he has is composed of the same material that his body is, and only differs from his body in being a more refined and ethereal grade of the same material.

The body of the individual is an unbroken chain from its earliest inception way down out of sight in the primordial atom, clear up through a thousand phases, taking on new links, as it were, with each new knowledge, until the last link which completed it as a body; this last link is the thought life engendered by all the preceding links.

And it is this last link that makes itself felt as some undeniable presence that is cognized by the intelligence to a certain degree; but not yet sufficiently to be fairly understood. The understanding of it is growing upon us the more we think and reason about it.

There is no mistaking its character or its origin if one keeps true to the first principle in making up his account of it. The first principle is the unmistakable fact of oneness; the oneness of the universe. It is this

oneness that men have gained some slight conception of on account of the fact that in their individual selves they are one, even though they have no deep consciousness of it. They have intuitively perceived the great fact of the oneness of the universe because they are of the universe; a part of its unity. This oneness they personified, in their ignorance, and called it God. In their religions which were based on this intuition they went on to say that there was but one God; that He filled all space; that He was omnipotent, omniscient and omnipresent; and lastly that it must be the supreme effort of man to become one with God; (in *consciousness*, they must have meant, because, since God filled all space, they were already one with Him and did not know it.)

We cannot know any truth without becoming one with that truth; to know a truth is to enter into it and have it enter into us, and this is because we—in our individualities are mental conceptions of truth; mental conceptions of the highest truths we know always. We are always either ascending by the acquisition of higher truths than we have ever known, or descending through the abandoning of higher truths, and slipping down into lower or more negatives truths, until death closes out our external or world conceptions.

H. W.

LET THE FIGHT COME.

The M. D.'s of Georgia, or at least a portion of them, are proposing to open up a fight on all classes of healers outside of their own ranks. The laws are already very strict in that state, but have never been enforced, as public sentiment is against it. Now, however, the doctors are getting desperate and propose to force public opinion and prevent any one from doing any healing unless he does it with drugs after having passed through a medical college and been examined by the state board.

The doctors engaged in the crusade ought to be ashamed of themselves, and if they are not they should be made so. The very fact of their demanding that they alone be allowed to attend the sick emphasizes their inefficiency and should make them a laughing stock in every community. If they healed more people than those against whom they are starting the crusade there would be no need for them to call upon the law to choke the irregular practitioners off.

The people are not fools and in the long run will employ the healers who are most successful, and that is where the trouble comes in; the "new school" healers are more successful than the "regulars" and the regulars are mad and propose to shut off competition. It cannot be done. Public sentiment will condemn the attempt and those attempting it—provided the public is made aware of the attempted outrage. We hope all journals of the new thought will keep the matter before the public, and hold up to the deserved condemnation, individually and collectively, every doctor who aids in the effort to suffer the new school of healers and teachers.

H. W.

What are you going to do to help on with the *Col-lege*?

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MENTAL SCIENCE ASSOCIATION.

The purpose of this association is to spread, through organized effort, the doctrines and teachings of Mental Science. All who are interested in this work, of whatever sex, creed or color, are invited to co-operate by association, either as a member at large or by affiliation through local Temples wherever they may be organized. For further particulars address the secretary of the home office, Sea Breeze, Florida.

HELEN WILMANS, President.

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The third meeting of the Home Temple was held on Sunday evening, April 22nd, with the attendance still increasing. Daytona furnished a considerable quota of the attendance on this occasion, thus making up for the absence of the hotel guests who have all returned to their northern homes. Two "bus" loads and several carriages arrived with Daytonaites and all proved attentive and interested listeners throughout.

Captain C. Eldridge opened the meeting by extending a hearty welcome to all present. Mrs. Frances Michael served at the organ, and Mr. Ralph T. Butler, the poet of "City Beautiful," sang "Asleep in the Deep" and he proved himself a good singer.

ADDRESS OF HELEN WILMANS.

Yielding once more to requests for a short discourse on the subject of Mental Science as an introductory, Helen Wilmans addressed the Temple meeting as follows:

FRIENDS:—A lady who had listened to two of the lectures, here in this hall, said to me, she could not imagine where my teachings would lead. She said I seemed to believe so much in the possibilities of man, as yet undeveloped, that it would almost seem as if he had it in him to become like a God. She wanted to know what wonderful things it was that man could do, after becoming more developed than he is now. She said that the power I hinted at, as belonging to him, might actually go on increasing until he not only conquered disease and old age, but death as well. "Now, Mrs. Post," she continued, "such a conquest as that is absolutely impossible. God created us and passed the sentence of death upon us, which sentence has obtained, up to this time, and there is no reason for believing that man will ever out-grow the word of death that God himself has pronounced against him."

"From your position," I answered "it is very evident that you consider man a weak creature, and without any will of his own. Now," I continued, "for the sake of argument, I am going to admit that God created man. In reality God did not create him; he created himself after the manner of evolution; and I am only admitting the old idea for the sake of meeting you on your ground; you tell me, and the world at large claims, that God is spirit, and that He fills all space; that He is omniscient, omnipotent and omnipresent. Now, if He fills all space, where is there any room for man to exist outside of Him? You know there is no room outside of God, with your definition of Him; then man must exist in God, and he must be of God. Consequently, if God is indestructible and deathless, it cannot be other-

wise than that man is precisely the same; and indeed, this is a fact." "Then what is the matter with man that he becomes diseased and dies," you ask. I answer, "It is nothing but man's invariable misunderstanding of the power vested in him that hinders him from becoming one with the Law of Life that men call God; and consequently as diseaseless and deathless as is God—the unseen vital power of the Law of Being. Friends, I am giving you logic; I am talking to you from incontrovertible reason.

A great many persons, not well acquainted with our position, have called us a Godless people. I am now proving that this is impossible, because, as I have said before, there is but one Life Principle or God, and man is in it, and a part of it; therefore it must be just as the Bible says, "Man was created in the image of God." How is it, then, that he is diseased and becomes old and dies? It is his ignorance of the fact that he is one with this supreme power. Man is the creature of his beliefs, and what he believes he is. If, in his ignorance, he believes he is cut off from God, the Life Principle, he takes the consequence of his beliefs and shows them forth to the world. By his beliefs a man becomes an alien to the Law; or an alien to God. This applies to his personality only; it does not invalidate the Law of Life which exists in him in absolute purity, in spite of his ignorance.

Now, Mental Scientists recognize the Law of Being that men call God as absolute. They recognize that they themselves and all other people are expressions of it, and that it can express nothing but Being or Life. It cannot express death, since it fills all space and is deathless. This brings us in sight of the tremendous possibilities of man. This is pure logic, and establishes us in the knowledge; the absolute knowledge, that death is not a power of itself, but only a belief created by man, because a true knowledge of the matter has not come to him. His brain has not grown big enough as yet to accept it.

Friends, do you not see that the beginning of this century has brought us face to face with the most tremendous discovery of the age? This discovery has nothing to do with the physical sciences; nothing to do with astronomical developments, nor with geological or mechanical researches, nor with any of the applied mechanics; it is entirely a mental discovery, relating to man's true attitude toward God—the Life Principle or the Love Principle. The human mind has, no doubt, been growing in the direction of this discovery for thousands of years. All this time, the human brain has been building to a point of strength; the point where it could formulate the great truth I am speaking of; where it could understand its own relation to the Law of Being; the Principle of life that the people call God.

The Bible itself foreshadows the conquest of death. The language of Paul is not to be mistaken on this subject; and Jesus referred to it in the words, "I and the Father are one."

Now, I know it hurts many people to have us believe that we can accomplish the things that the master did. But his words were, "Not only the works that I do shall ye do, but greater." Therefore, it is not derogatory to the Bible teachings nor to the beliefs of any Christian who may be present, when I affirm that at the beginning of this century it has become apparent how very

true His words were. There are a number of people whose brains have expanded to a conception of this Law of Life and of the attributes of the Law. In consequence, they have discarded their old personal beliefs in the power of disease and death, and with a clear, intelligent conception of the truth can say, "I am one with the law," or "I and the Father are one." Being one with the Law or the Father, they can intelligently affirm their freedom from disease, old age, and death.

This being so, the very practical question naturally arises, "Why is it that you are not free from the marks of age and disease, and why do you die? Not one soul has yet overcome death." To which I answer, "Yes it surely is apparent that death is just as frequent in the world now as it ever was before; but I wish to call your attention to the fact that these ideas we are introducing here are absolutely new so far as a practical application of them is concerned. It is true they have been the dream of the age, but even our greatest poets who have hinted of their possibility in their writings have scarcely believed their own words, and only had a faint glimmering of their being actualized in real life. Our own Emerson was a Mental Scientist. No one has ever written more powerfully in the Mental Science line of thought than he did, and yet he died. How was this? It was because his thoughts were simply projected from the ideal brain, and he scarcely believed them himself. To him they were like imaginings and not like realities. Great truths always come in this way; first as mental dreams, and gradually shaping into realities. When a new belief is projected it is obliged to face the whole world's opposing belief. This opposing belief, is at first so powerful as to demolish the new belief, or at least to defer its expansion into use. A thousand new truths along this line have perished at their birth; but little by little, and by slow degrees these ideas have gone forth, and to some extent they have changed the world's old beliefs. In this way they are beginning to make room for beliefs of greater intelligence, so that now the opposition is not so powerful as it has been. At this time these thoughts are gaining on the opposition, and will continue to do so until they have swept a space clear for their own growth. Suppose you were going to plant a garden, that was full of weeds, what would be the first thing to do? Would it not be to pull the weeds up? Would the best seed ever take root and mature in perfection unless you did this? I tell you, friends, these great ideas that we are giving forth are the seed-germs of the most marvelous growth that the human brain has ever conceived. We are now simply cleaning a space that we may plant them and see them grow.

The reason you see no marked change, as yet, and no especial conquest of death, is because this garden spot of new thought is barely started. And yet, I can assure you that there are results even at this time. The result of the thought that "I and the Father are one," is already doing more for the conquest of disease than all the medicines and the medicine men on the face of the earth. The spoken word of truth is absolute life. It is vital power, and it heals the sick who are willing to receive it. If I have a patient who does not get well, it is because that patient has turned a deaf ear to the truths I am endeavoring to pour into him. These truths

can all be reduced to one, and that truth is simply this; that the Law of Life, or of God the Father, is the unchanging principle of vitality permeating all things; it is diseaseless and deathless. You who claim to be sick are laboring under the mistake of your own weakness and dependence upon some power other than that vested in your individual will. You are diseaseless and deathless because you are one with the Law; one with God, the Father. Now it may seem very strange to you that these words should heal, but they do heal because they are absolute truth; and truth is life. It is brought up against Mental Scientists that they do not heal invariably. I would like to know the physician that does heal invariably. Who has ever healed invariably? It has never been done in the world, so far as we have a record; Jesus himself did not heal with absolute certainty. Does not the Bible say, that he went down to Capernaum, but did no mighty works there because of their unbelief? Jesus spoke the word of truth to them, and I know what that word was. There is no mention made of it in all the scriptures; nevertheless I am quite certain that word was, "You are one with God, the deathless Life Principle, and therefore you cannot be sick." Now, if they listened they got well; if they did not listen they did not get well. So much for the healing of disease. Do you not see that if disease can be healed, that eventually, the world can banish death, for what is death but an aggregation of diseases, or of weaknesses that may be counted as diseases?

What is death but an infallible indication of the weakening vital power in the man? The spoken word of truth is already conquering disease more rapidly than anything has ever yet conquered it, and it is on its way to the final conquest of old age, which means the conquest of death. Some other evening I will speak more fully to you on this subject; on these evenings I do not want to take time from Mr. Burgman's lecture; I only wish to speak a word or two, and would not do that but for the urgent request of many friends, who insist that I shall show my good will and interest in the mental cause in this way. For some time now, I shall take Paul's advice and keep quiet at the meetings.

It is quite probable, however, that Mr. Post and myself will take turns in giving Sunday evening lectures after Mr. Burgman starts on his western trip. We hope to interest many in the subject we are advocating, so they may understand the meaning of our being here, and of the work we are doing. We want them to become interested in the college we are building and in the many improvements contemplated for this part of the Peninsula; improvements that cannot fail to benefit Daytona no less than "the City Beautiful," as Mr. Flower of *The Arena* has christened our town.

Friends, what we teach is a science and not a religion; and science is demonstrable truth. In these lectures we are giving now you will only get a few broken links in a chain of reasoning whose strength, if altogether unfolded to you, would surprise you.

We want you to know what we are doing. We are among the leaders in an idea so great that the understanding of it holds the redemption of the entire race from every unpleasant and painful and hampering environment. We have been twenty years in a work of propaganda that has at last evolved into a definite, organized method, and our work in the future will find

a more extended scope than ever before. It would astonish you if you knew how rapidly our ideas are extending at this time. So many people, and people of the rarest intelligence, have accepted our views that we are justified in planning the College that will begin to be erected this fall.

Our new ideas inculcate the strictest principles of honor and justice. When you really know this, and feel that every effort of our lives is to do you—no less than ourselves—more good; to emancipate you, no less than ourselves, to a larger hope and a vaster scope of thought and a wider range of reason, you cannot fail to join hands with us in making this beauty spot of Florida the nucleus from whence a stream of wisdom as broad as the world is wide, will flow forth for the uplifting of the entire race.

We hope you are not among those who cry "impossible" when a new idea comes to light. Suppose that all through the entire road of development people had been contented with what they had, and ridiculed the idea of anything better; where would we have been at this time? Suppose the tadpole had ridiculed the idea of developing into a frog? Your doubts of man's ability to develop a power that will eventually conquer old age and death is no more absurd than this. Whatever you do, do not deny your faith in the coming of new truth nor in the power of the New to surpass all that has ever gone before. I will conclude with a little poem called

SIMILAR CASES.

BY CHARLOTTE PERKINS STETSON

I.

There was once a little animal, no bigger than a fox,
And on five toes he scampered over Tertiary rocks;
They called him Eohippus, and they called him very small,
And they thought him of no value when they thought of him
at all.

For the lumpy Dinoceros and Coryphodont so slow
Were the heavy aristocracy of the days of long ago.
Said the little Eohippus: "I am going to be a horse,
And on my middle-finger nails to run my earthly course!
I'm going to have a flowing tail! I'm going to have a mane!
I'm going to stand fourteen hands high on the Psychozoic
plain!"

The Coryphodont was horrified, the Dinoceros shocked;
And they chased young Eohippus, but he skipped away and
mocked.

Then they laughed enormous laughter, and they groaned enormous
groans,
And they bade young Eohippus "go and view his father's
bones!"

Said they: "You always were as low and small as now we see,
And therefore it is evident you're always going to be."
"What! Be a great, tall, handsome beast with hoofs to gallop
on!

Why you'd have to change your nature?" said the Loxo-
liphodon.

Then they fancied him disposed of, and retired with gait serene;
That was the way they argued in the "Early Eocene."

II.

There was once an Anthropoidal Ape, far smarter than the rest,
And everything that they could do he always did the best;
So they naturally disliked him, and they gave him shoulders
cool,

And, when they had to mention him, they said he was a fool.
Cried this pretentious ape one day: "I'm going to be a man!
And stand upright, and hunt and fight, and conquer all I can!
I'm going to cut down forest trees to make my houses higher!
I'm going to kill the Mastodon! I'm going to make a fire!"
Loud screamed the Anthropoidal Apes with laughter wild and
gay;

Then tried to catch that boastful one, but he always got away.
So they yelled at him in chorus, which he minded not a whit;
And they pelted him with coconuts, which didn't seem to hit.
And then they gave him reasons, which they thought of much
avail,

To prove how his preposterous attempt was sure to fail.
Said the sages: "In the first place, the thing cannot be done!
And second, if it could be, it would not be any fun!
And third, and most conclusive, and admitting no reply,
You would have to change your nature! We should like to
see you try!"

They chuckled then triumphantly, those lean and hairy shapes;
For these things passed as arguments, with the Anthropoidal
Apes!

III.

There was once a Neolithic Man, an enterprising wight,
Who made his simple instruments unusually bright.
Unusually clever he, unusually brave,

And he sketched delightful mammoths on the borders of his
cave.

To his Neolithic neighbors, who were startled and surprised,
Said he: "My friends, in course of time, we shall be civilized!
We are going to live in cities, and build churches, and make
laws!

We are going to eat three times a day without the natural
cause!

We're going to turn life upside down about a thing called Gold!
We're going to want the earth, and take as much as we can
hold!

We're going to wear a pile of stuff, outside our proper skins;
We are going to have diseases! and accomplishments!! and
sins!!!"

Then they all rose up in fury against their boastful friend;
For prehistoric patience comes quickly to an end.

Said one: "This is chimerical! Utopian! Absurd!"

Said another: "What a stupid life! Too dull, upon my word!"

Cried all: "Before such things can come, you idiotic child,
You must alter Human Nature!" and they all sat back and
smiled.

Thought they: "An answer to that last it will be hard to find!"

It was a clinching argument to the Neolithic Mind!

PROGRESS OF THE MOVEMENT.

The following circular letter has recently been addressed by Mr. Eugene Del Mar to the Mental Scientists of New York City:

MENTAL SCIENCE ASSOCIATION.

It is proposed to form in New York a branch of the Mental Science Association, lately inaugurated in Florida, under the auspices of Helen Wilmans and her associates. The Declaration of Principles, under which this Association has been formed, is so broad and liberal that all Mental Scientists and independent seekers of truth may freely subscribe to it.

The time seems opportune for effecting such an organization, whereby followers of the new thought may gain the advantage of combined effort and be brought into closer relationship. Before calling a meeting for the purpose of formal organization an opportunity is hereby given to those who are interested and may be willing to assist, to so advise the undersigned, who has been requested by the Home Association to initiate this local movement, and who will be grateful for all assistance that may be tendered.

EUGENE DEL MAR,
27 William St., New York City.

Mr. Frederick W. Burry, editor and publisher of *Fred Burry's Journal*, one of the very best Mental Science periodicals on the exchange list of FREEDOM, wrote the following in reply to a request by Col. C. C. Post to associate himself with the Mental Science Association as a member of the Central Advisory Board:

DEAR MR. POST:—Your very kind letter reached me in due course. My whole sympathies are with you and your great work of propaganda, and I shall indeed be pleased to join you in any way that will aid on the extension of Mental Science.

You and Mrs. Wilmans have possibly done more than any modern teacher in bringing before the world as a whole, those positive truths of individualism which alone are the healing of the nations.

Under the Mental Science Association your work will have still greater scope, especially as you intend to teach all branches of art and science, as well as the doctrines of the new thought.

Most certainly, if you think I can be of use to you on the Advisory Board, I shall consider it an honor to have my name placed there.

With best wishes in your work of the race's education, I am yours sincerely,

FREDERICK W. BURRY,
Toronto, Canada.

Enclosed please find one dollar for registration fee as member at large of the Mental Science Association.

If you could send me the addresses of Baltimoreans

who are interested in the work, I will gladly call on them and do all I can towards organization here.

I hope arrangements have been made, during your lecture tour, to visit Baltimore and put eloquently, before the people, with the convincing proof that only truth can give, this mighty "new, old thought;" then I think the Temple must grow fast.

With best wishes for speedy success, I am sincerely your friend,
CORNELIA N. EDWARDS.

Enclosed find one dollar, fee for membership at large of the Mental Science Association. Very truly,

M. N. ILLIARN,
Chicago, Ill.

Through FREEDOM I have familiarized myself with the principles and by-laws of your Association, and most heartily endorse your ideas, and congratulate you as an Association of endless good to the race. With this I forward the fee for membership at large of the Mental Science Association. I am ready to do all I can towards building a Temple of Mental Science here in this city. Yours truly,

EDWARD MILLER,
Cleveland, Ohio.

One dollar post-office money order enclosed; apply for membership at large in the Mental Science Association. Yours very truly,

GODFREY LOEFFLER,
Quincy, Ill.

I have been reading FREEDOM for the last six months and think Mental Science the proper teaching up to date. I herewith enclose one dollar for membership at large. I am a magnetic healer and have been studying telepathy and hypnotism; am a firm believer in Mental Science. Respectfully yours,

FRED W. FORK,
Waring, Ga.

C. F. BURGMAN'S LECTURE TOUR.

Mr. C. F. Burgman, Home Secretary of the Mental Science Association, will attend the convention of Mental Scientists to be held in Seattle, Washington, beginning July 1st. He will leave here as early as June 1st and will deliver either a single lecture or a course of four at different points on his route, both going and coming, as may be arranged for him. The course will include the following subjects: "Man the Masterpiece," "Mind the Master," "Thought Concentration," as a guide to business success; "Mental Healing" or the control of bodily health through mental process. These lectures will be concluded with an exhibition of one hundred superbly colored stereoptican views, representing the unrivaled scenic effects of the East Coast of Florida—Daytona, the Halifax Peninsula and "City Beautiful," the home of the Mental Scientists of Sea Breeze. Mr. Burgman is a man of fine ability, accustomed to the lecture platform and goes as the well equipped representative of the Mental Science Association. Friends interested in the work who would like to have one or more lectures from Mr. Burgman in their towns should open correspondence with him relative to terms and dates at once.

WHAT IS MENTAL SCIENCE?

Charles Wright, *Silver Lake Herald*, says:

"Of late this question is being asked by many people; and some very erroneous answers are given. We will endeavor to throw some light upon the subject, and answer, it is the science of mind, it is a knowledge of the power and ability of mind, in any stage of development; a knowledge of Mental Science reveals to the

possessors an understanding of their own mental abilities, which are, first, to perceive objects; second, to think about them; third, to reason, which is in effect to study the object perceived in regard to its origin, qualities, conditions and use, both past and present. Suppose the object is his, or her, own body. Then as to its origin, the student in Mental Science would learn that it was formed by the thought potencies of its progenitors, and expressed in matter in accordance with that thought and the Divine law of creation. In its postnatal life it had grown into form and condition according to the character of thought and material on which it had been fed, and that its condition was an exact expression of those causes."

[For a farther and more complete definition—explanation rather—of Mental Science, send for "The Wilmans Home Course."]

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These treatments are really for the upbuilding of business courage, self-confidence, and the vitality that suggests new ideas and new business enterprises, out of which success is sure to come. They are for the overcoming of that doubt men often cherish concerning their own power to do things as great as others have done. The fact is, these treatments for financial success are treatments for the making of men. They strengthen the man all over; they enable him to see his own worth and give him the essential faith to work out his own ideas to any desired result. It was by the strengthening of self that I won the victory over poverty; you should read my book "A Conquest of Poverty." It is a splendid thing if I do say it myself. You will gain force of character from reading it. If you wish to be treated for the qualities I have enumerated as necessary to you in a business career, you can write for terms to

HELEN WILMANS,
Sea Breeze, Fla.

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This little book has found its way with astonishing rapidity into every English-speaking country on the globe. Toilers, on the Fiji Islands receive inspiration from its pages. The New Zealander finds food for profitable thought, while the Australian recognizes through its teaching that inherent in himself is a latent power that makes him master of the situation. From Africa comes the words: "You are solving the problem of life and creating an Eden on earth."

Reading this book has caused men to think, and thought is all powerful. It directs the mind in the right channel which develops the latent power of the brain, and enables it to conceive new plans for the betterment of man's condition. Thought stimulates action that changes man's environments and leads him to success. That this book is arousing men from their lethargy, and infusing new life and hope in those who have been weighed down with the accumulated errors of centuries is demonstrated by the letters of praise and gratitude that are received in every mail. Our last edition of thirty thousand copies is nearly exhausted and we are preparing to print another large edition. The demand for a cloth-bound book is so great that we must respond. Men of thought urge that "A Conquest of Poverty" be more substantially bound so that the book may be better preserved, and find its proper place as a standard work in every home and library.

The sale of the Home Course in Mental Science is also increasing. This together with the sale of other books published by this Association indicates that the public sentiment is changing in favor of something more substantial than the old dogmas, and is eager to investigate on some other line of thought. The time is now ripe for the believer in Mental Science to interest his neighbor, who in turn will communicate the new idea to others, and thus like an endless chain reach every dweller on the earth with a new hope—the conquest of poverty, disease, old age and death.

MY DEAR MRS. WILMANS:—I have just finished "The Conquest of Poverty" and to say that I am delighted, is only to express it mildly. I never met with anything like it on paper in all my experience of reading; but still must acknowledge that thoughts something like yours have been in my brain before, and whenever I gave expression to them, was laughed at.

In my opinion the book should be bound in gold, and spread broadcast over the land, because it is what the world needs to learn, to know that it can do away with that cursed of all things, Poverty, both in money matters, health, etc. etc. I have been practising it faithfully as I could since the perusal of the book, and intend with your assistance, to continue doing so until I am perfection perfected.

I sent for a copy of FREEDOM yesterday, and am looking forward to its reception with much anticipation of devouring it; am positive it will result in my subscribing for it yearly. Kindly let me know the best terms for twenty (20) small pamphlets that you issue.

Thanking you again for the pleasure you have caused me, I remain, very sincerely yours, M. A. BOWDEN.

MY DEAR MRS. WILMANS:—First, I want to thank you for *living*, secondly, that you have had the power and forethought necessary to write such a book as "A Conquest of Poverty." For three years I have had to earn my living. Every dollar stolen from me. The past six months have been in business. Late met with loss financially, no one to rely upon for any amount of assistance, etc. Your book is great. I am not one of the easily discouraged ones knowing I have the physical and brain to accomplish things, and I want you to put me on the right track if possible. I must make money;

I am a hustler and I need your kind advice and assistance. May I have it? Sincerely and admiringly,

FLORENCE HYDE JENCKEN, Chicago, Ill.

MRS. WILMANS:—I am studying your "Home Course in Mental Science" and must say I never read any book more truthful and more touching than the Home Course. I will close hoping you success, and I know you are doing a great deal of good. If all could see as I and some others do this would be a different world. Yours truly,

J. W. STRUPEL, Hill, Mont.

If you who are reading this article have not already sent in a trial order, do not put it off any longer. Send for from 8 to 24 copies anyway, keep one for your own use, and, if you do not care to distribute the balance personally, hire some one to do so and at a profit to you, thus getting a copy free, making a profit beside, and at the same time giving some one something to do. Aside from all this, the truths of Mental Science are in this way spread by your efforts, in a way more effective than any other.

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The titles of the above books indicate their character, except the one called "A Blossom of the Century," this is a Mental Science book and really should be called "Immortality in the Flesh." It is a powerful appeal to reason and in substantiation of the belief that man can conquer death here on earth.

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failures in any department of life; no more poverty, no more of the sorrows of existence, but only its joys, its triumphs, its happiness. Careful study will enable any one to master Mental Science through these lessons. They should be in every home in the world. Thousands of letters like the following have been received:

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RENA CLINGHAM, care Ladies Home Journal,
Metropolitan Building, New York City.

I am filled with thankfulness and love to Mrs. Wilmans for these lessons of priceless truths which are meaning so much to myself and husband, and I would especially thank you for the response which I am sure you gave to my request that you would wait a thought of desire that they might be of much good to him, my husband.

That "truth shall make you free" is becoming now to me a fulfilled promise, a possession entered into, though as yet I have but crossed the threshold, but oh, how expansive the view before me. Truly and lovingly yours,
MRS. HENRY UMBERFIELD, Highwood, Ct.

[Cut this out or copy it and mail to-day.]

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We thank the readers of FREEDOM in advance for the favor.

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O. S. A., Malden, Mass., was cured of chronic constipation, throat trouble, and other things.

J. S., Eureka Springs, Ark., was cured of the use of tobacco by the mental method. He is only one of many so cured; not only of the tobacco habit, but also of drunkenness.

W. S. R., Cheyenne, Wyo., writes: "I wrote for treatment for a near and dear friend who was in an alarming condition from nervous prostration. Now, I am delighted to say, in one month's time the nervousness is almost entirely gone. And, the grandest feature of all, the old beliefs (insanity) are fading from his mind. The work of healing is going on rapidly."

Mrs. F. C., Earlville, Iowa, was cured of heart disease; also of liver and kidney trouble and a tumor in her side.

M. L., Pioneer Press Building, St. Paul, Minn., was cured of dyspepsia sleeplessness, and sensitiveness.

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H. S., Sedalia, Mo., writes: "Under your kind treatment I am entirely recovered from nervous dyspepsia. And this is not all. I have undergone a marvelous mental change. My memory is better and my vital power stronger. Mental Science has breathed new life into me. Such strength and courage as I now have are beyond price."

J. K., 19th St., West Chicago, Ill.: "There is nothing to compare with this mental treatment in its ability to heal; it draws on the fountain of vital power within the patient and supplies every part of the body with new vigor."

Mrs. M. K., Hays, Kan., writes: "My life was worthless. I was so wretched all over, both mentally and physically, I wanted to die. But now what a change! I will not take up your time in description. I will say this, however: Five years ago I was an old woman. To-day I am young, not only in feeling but also in looks, and my health is splendid. For all this I am indebted to you and Mental Science."

D. B. P., Arlington, Vt., writes: "For four years I made every effort to get relief from a trouble that finally reduced me to a deplorable condition, but without the slightest success. Immediately after beginning the mental treatment I was benefited in a way that drugs do not have the power to approach. Now, after a study of Mental Science, it is very clear to me why my cure was not effected by the old methods. Understanding the law by which cures are worked through the power of mind over matter, it is easy for me to believe that the most deeply-seated diseases can be cured as easily as the slightest disorders. Too much cannot be said for this method of healing; and an earnest study of Mental Science is finding heaven on earth."

Miss I. B. Edmonds, Wash., was cured of ovarian tumor; and dozens of cases of cancer cures have been reported, as well as others of every form of disease recognized by the medical books.

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Persons interested can write to me for my terms for treatment, which are moderate as compared with those of the medical practitioners. Each one so doing may give me a brief statement of his or her case, age, and sex. The address should be written clearly, so there may be no trouble in answering. MRS. HELEN WILMANS,
Sea Breeze, Florida.

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